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MORMONISM

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PREFACE.

This booklet has been compiled from such reliable writings as those contained in the Bibliography at the close, special study having been given to the Mormon literature; and from the writer's two years' experience among the Mormons in Southern Alberta.

Many points of theology and doctrine are not expressed as grotesquely here as in their own books. Many outgrowths of the system, such as "Polygamy," "Celestial Marriage," the "Intolerable Priestcraft," the "Adam God Theory," "Blood Atonement," the "Mountain Meadow Massacre," etc., have not been given great prominence, in some cases being completely passed over. These are treated more as fungus growths revealing diseased conditions within, no doubt, but studied by themselves giving little idea of the living, healthy, powerful organization out of which they exude. Nothing is gained by holding the worst features of any system up to ridicule, and besides it would defeat the object of this booklet. Mormonism would be far more alluring and dangerous without these repugnant doctrines.

This booklet is in no sense meant to be complete or exhaustive. Our limited space prevents this. Neither does it claim originality. Because of this, the author would crave the reader's indulgence for the rapid and abrupt passing from one subject to another, and any vagueness that may be discovered in the subject matter. He sends it forth with the hope that it will give the public a clearer insight into the puzzling problem of Mormonism, and that it may help the members of the Christian churches to cherish a larger sympathy for this great multitude of deluded souls.

CHAPTER I.

LIFE AND CHARACTER OF THE FOUNDER AND ORIGIN OF THE CHURCH.

Joseph Smith, Jr., the founder of the "Church of Jesus Christ of Latter Day Saints," commonly known as the Mormon Church, was born in Windsor County, Vermont, on the 23rd of December, A.D. 1805. His family were needy and obscure and several of its members belonged to that unhappy class which Psychical research has taught us to call Mediumistic.

Solomon Mack, the father of the Prophet's mother, wrote and peddled about the country an Autobiography, in which he told of falling fits, which beset him, of queer religious experiences, of visions, and of bodiless voices calling him. His children all took after him. One of his daughters was miraculously cured of an illness, and wafted away to the world of Spirits where she "saw the Saviour, and received from Him a message for her earthly friends." His mother, Lucy Mack, heard spirit voices and saw visions, and always considered these phenomena as special revelations from Heaven. She was a woman of unusual strength of character, unquestioned piety and an intensely visionary mental organization; and from her own account it is easy to gather how direct and unmistakable was her influence upon the mind and character of the youthful prophet. Indeed it has been well said "that she antedated her son the prophet many years in blazing the trail for the advent of the Dispensation of the fulness of times."

His father, Joseph Smith, Sr., had dreams and visions, many and frequent. He had a series of seven "Celestial dreams" at intervals from 1811 to 1819. Of these, two are important and of interest to us, for they were afterwards grafted by his son into the religion which he founded.

Jason Mack, the uncle of the Prophet, became a preacher and faith healer and was possessed of the abnormal conviction that his teachings and views of religion

were right, and all others wrong, that he was the special favorite of Heaven, and had more than ordinary influence with the Almighty. It is really with him that the Mormon system had its beginnings. Indeed we find in these numerous visions and spiritual manifestations, and in the peculiar religious make-up of his ancestry, many of the chief tenets of Mormonism.

"Such was the environment within which the young Prophet, Joseph Smith, received his first impressions of the intimate relation of man to his Maker. To his young and plastic mind, there was nothing intangible or remote in the existence or personality of God. From the hour that his mind first grasped the realities of life, Joseph Smith listened to recitals of visions received by his parents and ancestors. From the silence of the unknown, the voice of Deity had called to his parents. The veil that for centuries had hidden the profound mysteries of the future life, had parted, and his parents had seen and talked with immortals. Important truths hitherto unknown had been freely communicated and in contradistinction to the darkness, ignorance, religious strife and confusion of the rest of the world, his indeed was a family truly favored of the Lord."

This familiarity with the Creator of the universe, no doubt suggested to the youthful prophet, and was the basis of his first thoughts of Materialism and the definite personality of the Deity that in future years had so marked an influence in fusing his followers into a compact and homogenous mass.

Joseph Smith was a precocious youth gifted with phenomenal conceptive and imaginative faculties and the marked visionary qualities of his mother were transmitted to him in an intensified measure. In every sense he was a child of Nature. His first impressions were that God was material, and, as it were, always within easy hailing distance. Thus, as one has said, "After a close study of Joseph Smith's mental make-up, and the environment of his boyhood, and from traits of character developed in

later life, in which the law of cause and effect was apparently totally ignored, there is seeming justification for questioning his mental poise, but little for questioning his sincerity."

As we should expect from a child of such parents, and a product of such environment, Joseph early began to deal in mystery. As a mere boy, he could, it is said, discover underground streams, and tell where lost articles were to be found and do a number of other wonderful and mysterious feats.

At the age of fourteen, he had his first vision which his later career has made so famous, and upon the truth of which the whole superstructure of his church rests. Three years later he had two similar experiences, in which, as he relates, he saw an angel, who directed him to the burial place of a stone box, in which were engraved plates of gold. The writing on these he called "Reformed Egyptian." There was also a pair of supernatural spectacles—two crystals, which he called the "Urim and Thummin." These were set in a silver bow, and when he put these on he was able to translate this reformed Egyptian language, and in this way, under the power of the supernatural, he has given to the world the "Book of Mormon."

Before the publication of his book, Joseph started his church. It was formally organized in Fayette, New York, on April 6th, 1830. On that date six individuals comprised its total membership.

A very significant thing in connection with the founding of the Mormon Church was, that the temper of the age was in favor of just such a venture, for religious excitement was in the air.

During the period from 1799 to 1830, the most remarkable religious revival and excitement perhaps ever known on the American continent passed over the Eastern, Middle and New England States. Ignorant and educated were alike affected. Contemporaries give startling accounts of the morbidness and fury of the general emotionalism. So

violent was the fever, that the physical phenomena of religious frenzy were commonly seen. A natural result of this excitement was the multiplying of religious sects. Schisms occurred in the old societies—four for example among the Methodists in the sixteen years from 1814 and 1830, and many other new churches were started, such as the "Disciples" or "Campbellites," the "Wilkinsonians," the "Reformed Mennonite Church," the "Pilgrims," the "Church of God," the "Adventists," the "Restorationists," the "Oberlin Colony," the "Mormon Church," and only a few years later "Spiritualism." The fundamental characteristic of many of these was the miraculous element attending their birth. Their founders were more than human. They were either miraculously raised from the dead, or by dreams and visions were divinely gifted and endowed, and being in direct communication with the Almighty, they claimed the power to issue divine commands on all subjects, great and small. For once, the world had a surfeit of seers and of saviours.

Such was the peculiar religious temperament of the age. Thus how easily and how naturally such a system as Mormonism, based as it is on dreams and visions, and the miraculous element, could come into existence, draw people to it, and be a success from the very beginning! The very preposterousness of Joseph's claims, the very boldness of his conceptions, all seemed to make their appeal, and were the elements which attracted, and which still attract, and hold his deluded victims. The truth is, there is, possibly, one person in every ten so constructed as easily to become a Mormon. People, for instance, who take much stock in dreams or visions, or special impressions, or ghost stories, are liable to be easily caught in the Mormon net, and by the peculiar methods and experience of the Mormon missionaries.

"It will thus be seen that it was an opportune time for a religious venture of this kind and, strange to say, the man best fitted to make the venture, by birth, training and environment, was ready at hand. For the young

prophet was, in many respects, well suited to his task of leading such a religious sect. He did not, it is true, bear a good character. He was as self-indulgent as he was ignorant, and he was the vainest of men, but he had ambition, a lively imagination, a strong memory, a genial disposition and a remarkable faculty for dealing with people. Some claim he could cast a hypnotic spell over his followers, but whether this is so or not, his undoubted spiritualistic experiences, commonplace as they are now known to be by the students of such phenomena, made him feel that he was indeed the favored of heaven, and as a psychic he was fitted to head a sect which was inspired less by an ethical purpose than by the religious ecstasy popular in his time."

Joseph's means of directing his infant church was by revelations; these purported to be commands given to him directly by God, or by His Son and which he passed on to his followers. During his public life he claims to have received many of these, which he incorporated in the "Doctrine and Covenants," the principle of the three sacred books. The very first of these revelations established or designated Joseph as "Seer and Translator, a Prophet and Apostle of Jesus Christ," and the faithful were bidden to receive his word, "As from Mine own mouth, in all patience and faith," and that "No one shall be appointed to receive commandments and revelations in the church except My servant Joseph Smith, Jr." He was thus impregnable, entrenched as absolute leader of his church. To disbelieve him was to discredit the whole religion. He had often troublous times to control his followers and he showed much ability in handling them in many different circumstances, but the primary fact which his followers never could gainsay was "that on his veracity and on that alone depended the Mormon religion and if he was an impostor, the faith in which they trusted was an imposition."

This explains why every Mormon is taught to say at the close of every speech in the meeting house, "I believe

that the Church of Jesus Christ of Latter Day Saints is the only true church, I believe that Joseph Smith was a prophet of God," because to disbelieve it is to disbelieve all, and to disbelieve Joseph's revelations and visions is to doubt the very essential foundation upon which the church is based, and upon which every claim she makes rests. The truth of the Christian Church can be proven by a thousand tests, but Mormonism but by one, namely, the veracity and truthfulness of one individual, whose sincerity we may not doubt, but whose sanity we may well call in question.

CHAPTER II.

"THE STORY OF THE MORMONS."

When the church was six months old Joseph received a revelation to gather the saints at Kirtland, Ohio, where the first temple was subsequently erected. These temples have played, and are to play, an interesting part in the Mormon system. A thousand souls are said to have gathered at Kirtland, at the close of the first year of Mormon history.

For one reason and another the Mormons proved to be unpopular neighbors, and soon were again on the move. From Kirtland, Ohio, they went to Independence, Missouri. A site for a temple was chosen, but it has never been built, and the prediction which the prophet then made, that this was to be the future Zion of the Saints, is no nearer fulfilment to-day than it was eighty years ago, notwithstanding the frantic efforts of the Utah Mormons to bring it about.

The arrogant and overbearing attitude of the saints and the preposterousness of their claims, aroused the fighting spirit of the people of the State, and, after a brief period, in which many wrongs were committed on both sides, they were finally driven from the confines of the State.

The flight of the saints from Missouri left them in dire straits. After much hardship, and in a state of semi-starvation, they at last reached Commerce, Illinois, in the fall of 1839, where they again found a refuge and an asylum. They afterwards changed the name of the place to Nauvoo, and here for a time they enjoyed special favors and privileges. Here the prophet reached the zenith of his adventurous career. He became not only the autocrat of the community in religious matters, but held control in secular affairs as well, and, being able to deliver a solid Mormon vote, his influence extended into the politics of the State.

Two causes contributed to the downfall of the prophet. The first was the introduction and practice of polygamy, which he first announced as a doctrine of the church in 1843, but which he practised much earlier. The second was the wavering political allegiance of himself and his followers. And when, during the presidential elections of 1844, the prophet had the presumption to offer himself as a candidate for the presidency, and sent 2,000 missionaries cast to canvass in his interests, the last straw was laid, which at once and forever alienated not only the leaders of the political parties, but all the best men and women in the State.

After a period of almost absolute rule, in which he defied the powers of the State, the prophet was, on June 27th, 1844, along with his brother Hyrum, murdered by a mob in Carthage jail, where he was confined by State authority on the charge of treason.

The death of the prophet threw his followers into confusion, and for a brief time threatened the very existence of the church. The masterful mind and indomitable courage of one man saved the Mormons from the destruction which now threatened, and indeed seemed inevitable. That man was Brigham Young, who, by sheer force of character, pushed himself to the front, and, overcoming all obstacles, became the second prophet, seer and revelator of the Mormon Church.

The prophet Joseph had dreamed of founding an empire in the far west, and the prophet Brigham, hearing a report of that wonderful country through a Jesuit missionary, decided at this grave crisis in the history of the church that the time had come to carry out the idea. Young was a man well fitted for the task—shrewd, practical sense, indomitable courage, and great force of will were his leading characteristics.

Finding that they could no longer remain in Illinois, the Mormons began to move westward, and in 1847 Brigham Young led the first train of emigrants into the wilderness, and after a daring and toilsome journey entered the valley of the "Great Salt Lake." Soon the whole body of the Mormon people followed him. Salt Lake City was laid out, and, as the immigrants arrived, colonies were pushed out into favorable localities.

For some years the Mormons enjoyed isolation and managed to maintain a virtual autonomy, and in the assertion of their independence they even went to war with the Federal Government. But their seclusion did not last long. Fate seemed against them. The cession of the district to the United States in 1848 was followed in 1849 by the discovery of gold in California, and many people began to flow across the continent and large numbers settled in Utah and Salt Lake City.

The moral condition of Salt Lake City was not perhaps so much worse than that of many of the other pioneer cities of the West. But the notorious doctrine of polygamy, which was openly proclaimed and taught in August, 1852, did not help the State or the city. Indeed, it has been stated "that those defenders of polygamy, who assert the practice tends to elevate the morals of its participants, can find but little comfort in the conditions existing in Salt Lake City between the years 1850 and 1858.

The remaining history of the church gathers itself around two great political struggles. One is that of the United States Government with the Mormon leaders over the doctrine and practice of polygamy. The other is the

struggle for Statehood, and the great battle for supremacy between the leaders of the church and the State of Utah, for the emancipation of the State from church control. This latter fight is still going on, and the end is not yet.

Brigham Young died on August 29th, 1877, and was succeeded by President John Taylor. After a brief period, he too was succeeded by President Wilford Woodruff. In many respects, the latter was "the grand old man" of the church. It was during his presidency that the revelation commonly known as the "Manifesto" was made. This was supposed to suspend the practice of polygamy in the Mormon Church, and was delivered in 1890. On the very face of it, it is one of the most glaring fakes of the ages. It never disturbed the relations of the leaders of the church to their many wives, neither has it prevented many of the leaders since that date from entering into secret polygamous relations. It was intended to deceive, and it did deceive the United States Government, and many of the non-Mormons of Utah. It obtained for them, however, what they desired, the Statehood of Utah, amnesty of the Mormon leaders, and the privilege of doing and living just as they please ever since.

President Snow followed Woodruff for a brief term, and then in 1891 began the reign of the notorious prophet, seer and revelator of the Mormon Church, the present Joseph F. Smith, who now rules as a religious tyrant and despot over the destinies of over half a million of deluded people.

The battle for church control in State politics still goes on, and while maintaining her power in Utah, Mormonism is said now to hold the balance of political power in at least five other States of the union, which are already known as Mormon States. Are we to have to face this political machine in Alberta? Time only will reveal.

CHAPTER III.

MORMON THEOLOGY, OR "WHAT THE MORMONS BELIEVE." IDEA OF GOD.

In every religious system the ideas of God are fundamental. Joseph Smith, the founder of Mormonism, says, "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did" (Mormon Doctrine of Deity, p. 227). Later, he gave the church the great aphorism of Mormonism, "As God was, man is, as God is, man may be."

Elder P. P. Pratt says (Doctrine of Deity, pp. 254 and 255): "God the Father is material. Jesus Christ is material. Angels are material. Spirits are material. Men are material. The universe is material. Space is full of materiality. Nothing exists which is not material." And then he adds, "What is God? He is a material intelligence possessing both body and parts. He is in the form of man and is in fact of the same species."

Here then we have the basal element in the Mormon theory of God, the foundation stone on which the whole structure of Mormonism is built, that God is an exalted man consisting of flesh and bone and spirit with a material body such as man has, that everything that can be said of man can be said of God, and vice versa, everything that can be said of God is possible to man.

It is not difficult to see how Joseph Smith arrived at this doctrine. When a sense of the nearness of God has been established by frequent visions and communications, as was claimed by the Smith family, it would require no special revelation to impress firmly on the mind of Joseph the unyielding faith that "God is a being of body, parts and passions, that God has the form of man, that He has a wife or wives and that in compliance with the natural law of increase they are the parents of the spirits of men, angels and devils."

THE "TRINITY."

Consistent with their ideas of God are also their ideas of the trinity. They maintain the belief in a trinity but claim that "these three persons are separate individuals, physically distinct from each other, as you and I are distinct persons." Each person is called God, hence there are three Gods anyhow, and together they form the Godhead, or presidency of Gods. In proof they cite the Saviour's baptism, the vision of Stephen and, last but not most important, the vision of Joseph Smith, when he saw the Father and the Son as separate individuals.

Wherein then consists the oneness of the Godhead concerning which the Bible speaks? "The Godhead is a type of unity in the attributes, powers and purposes of its members . . . the oneness is not a oneness of persons, but of mind and knowledge, of wisdom, purpose and will."

"But," many will say, "how can they get rid of the Bible verses where one God only is spoken of, such as, 'Hear, O Israel, the Lord our God is one Lord; etc.'?" Joseph Smith claimed that all such passages are explained by Paul's words in 1 Cor. 8:5-6, "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God the Father of whom are all things and we in Him." "But to us there is but one God"—that is, says the prophet, "pertaining to us." He says that Paul declares that to us there is but one God, while he plainly states also that there are gods many and lords many, that is, every world has its God, and the only God with whom we have to do is to the God of this world.

This agrees with his other statement, "The head of the Gods appointed one God for us." From this develops as a natural consequence what is known as the "Adam-God theory of Brigham Young," "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He is our Father and our God, and the only God with whom we have to do." From this conception of God and

the Trinity comes also his conception of the plurality of Gods.

"POLYTHEISM."

Joseph Smith said (D. of D., pp. 229-232), "I have always preached plufality of Gods, I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father and that the Holy Ghost was a distinct personage and a spirit; and these three constitute three distinct personages and three Gods . . . lo and behold! we have three Gods anyhow . . . and who can contradict it?" Again, "If Jesus Christ was the Son of God and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that he had a father also. Where was there ever a son without a father? And where was there ever a father without first being a son." Again, "I will show from the Hebrew Bible that I am correct and the first word shows the existence of a plurality of Gods." He translates, "In the beginning the head God called forth the Gods."

Hence to Mormonism there is an infinite number of Gods in three directions. One for each world, and the possibility of as many more for the many worlds that may be organized. An infinite number of Gods preceding Jesus Christ, and the promise held out that every good Mormon or "High Priest" Mormon may become a God. Thus the Mormons believe in a plurality of Gods greater than any on earth. For the truth is, Mormonism has more Gods than the heathen Hindu, who has 333 millions of Gods. But the man or the system that has more Gods than one, has no God but himself. This doctrine of Polytheism along with that of Polygamy, of which we will speak later, are the two great Pagan elements in Mormonism.

"JESUS."

Take now a glance at the other members of the trinity. "Jesus was the firstborn of every creature, oldest of the whole human family, that is, so far as His birth in the

spirit world is concerned. . . . He is the oldest of the family of spirits. . . . He became by His birthright the great creator."

What was the great truth He came to reveal to the world? That "they who thought God impersonal, without form, must know Him henceforth as a person in the form of man" (Doctrine of Deity, p. 185). Wherein does Christ differ from the Father? "In nothing except age and authority, the Father having the seniority and consequently the right according to the patriarchal laws to preside over Christ and over all His dominions for ever and ever." What is the difference between Christ and man? Only this, "that His person is the specimen of divine eternal humanity immortalized and with powers perfected."

"THE HOLY SPIRIT."

When we come to the Holy Ghost, it is quite difficult to find out what they really believe. We are told that it is a personage of spirit, and yet it has appeared in the form of man. Orson Pratt in his book, p. 49, says, "The Holy Spirit, being part of the Godhead, is also a material substance of the same nature and properties, in many respects, as the spirits of the Father and the Son. It exists in vast immeasurable quantities in connection with all material worlds. This is called God in the Scriptures as well as the Father and the Son. . . . It is the most active matter in the universe . . . and the laws of nature are the method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent and, like all other matter, has solidity, form, size and occupies space." It is thus like either "electricity," "galvanism" or animal magnetism and, like the electric current, can be transferred from one to the other.

This strange material fluid or something, then, is the Holy Spirit according to Mormonism, and to this are ascribed all the powers, gifts and graces of which the New Testament speaks. It is the absolute control of, or at least

the sole power to confer this strange and mysterious something upon whomsoever they lay their hands, of which the Mormon priesthood boasts.

"ORIGIN OF THINGS."

It will be well before we pass on to glance for a little at the Mormon doctrine of the origin of things. Matter is eternal, intelligence is eternal, and the power to operate and control these eternal elements is eternal, or, as they put it, law is eternal. What then is meant by creation? Only organization. In "Key to Theology" (pp. 48-50) the writer thus describes the process of organization: "When the time came in the endless progression of events for infinite wisdom to organize and people the globe which we inhabit, the chaotic elements were arranged in order, darkness disappeared, continents and islands were formed and the waters were gathered into oceans and seas. Then when the surface of the earth warmed and dried, a royal planter descended from yonder world of older date and, bearing in his hand the choice seeds of the older paradise, he planted them in the virgin soil of our new-born earth. From the same world is transplanted every species of animal life. Male and female they come with blessings on their head, and a voice is heard, 'Be fruitful and multiply.' The earth prepared, down comes from yonder world a high son of God with his beloved spouse. . . . The blessings of their Father are upon them and the first great law of heaven and earth is repeated, 'Be fruitful and multiply.' Hence the nations which have swarmed upon earth."

DOCTRINE OF MAN.

It is necessary now for us to examine the Mormon doctrine of man, for next to their doctrine of God their doctrine of man is most important. Joseph Smith said (Doctrine of Deity, p. 101), "The mind or the intelligence which man possesses is co-eternal with God Himself. . . . The intelligence of spirits had no beginning neither will it have an end. . . . God had never the power to create

the intelligence of the spirits of men at all." Roberts says (Doctrine of Deity, pp. 259-260, note), "In these discourses it will be observed that in speaking of man reference is made only to the pre-existence of his spirit and his being begotten a spirit by the heavenly Father, no reference is made to the eternal intelligence of man, the ego, that was not created or made, neither indeed can be. . . . Intelligences which are eternal, uncreated, self-existing beings are begotten spirits and afterwards begotten men."

In regard, then, to man's origin, we have first an eternal ego or intelligence, that of itself has certain powers and longings. God, or better the Gods, beget by natural generation a body into which this ego enters. It then becomes an embodied spirit, not a flesh and bone body—that is reserved for man's future destiny—but a real spiritual body with form and parts and everything identical with what we possess here. The future possibilities of these strange pre-existent spirits are simply nil, unless they enter their second estate or earthly existence, but they can only become human by being born to human parents. So it becomes the duty and privilege of every pious Mormon father and mother to give bodies to as many as possible of these spirits.

After man is born into this world and fulfils the conditions in this life, he passes into a purgatory or place of refinement called the disembodied or spirit world. After some experiences there, he passes into the glorified state, is united with his body which becomes a glorified body of flesh and bones, becomes a God, organizes a world of his own and peoples it, even as the Gods did before him.

"ESCHATOLOGY" OR THE "FUTURE."

In this glorified state, there are three degrees of glory. First the "Celestial Glory." This is reserved only for those who have striven to obey all the divine commandments of the Mormon Church, who have accepted its teaching and by their labors in and for the church have attained to the High or Melchizedek Priesthood. "These only be-

long to the church of the first born unto whom the Father has given all things. They are made kings and priests of the most high. They possess celestial bodies whose glory is that of the sun, even the glory of God, the highest of all. They are admitted to the celestial company; being crowned with the celestial glory which makes them Gods." These thus have the privilege of becoming Gods; of organizing worlds of their own and peopling them even as did Adam the God of this world. This highest degree of glory is only possible through plural marriage (see Doctrine and Covenants, p. 462, sec. 31).

Second, there is the "Terrestrial Glory." This differs from the highest as the moon differs from the sun. "These are they who though honorable are still in darkness blinded by the craftiness of men and unable to receive and obey the higher laws of God," as taught by the Mormon Church, "and as they proved not valiant in the testimony of Jesus, they are not entitled to the fulness of glory."

Thirdly and last, there is the "Telestial Glory." This is a little lower kind of glory typified by the stars. "This is given to those who received not the testimony of Christ and who still did not deny the Holy Ghost, who have led lives exempting them from the heaviest punishment, yet whose redemption will be delayed till the last resurrection." In this telestial world there are innumerable degrees of glory so that there is a kind of salvation at last for everyone except the utterly reprobate such as "Perdition and his angels." It is in some degree of this "Telestial Glory" those of us shall appear who do not accept Mormonism. Here shall be found the great ones of the Christian Church, such as Luther, Calvin, Knox and others.

Thus consistently with their conception of God and man, so also the future world is a purely material abode. It will be even as material as this. The good will have horses and lands, fine clothes, wives, power and wealth in magnificent abundance. They will not be sexless but have innumerable offspring. They will, however, enjoy all these privileges and blessings under fairer and more perfect

conditions than obtain in this life. In short, the future to a Mormon is a perfected world, where every luxury and pleasure shall know no end.

CHAPTER IV.

"MORMON THEOLOGY" CONTINUED.

"SIN AND THE FALL."

It is for us now to consider the fall, and its effects on human life. In (Articles of Faith, pp. 66-68) we read, "Adam and Eve were placed in the Garden of Eden and with the great powers of dominion were added two commands, the most important of which was "Be fruitful and multiply," the other, "Eat not of the tree of knowledge of good and evil." Eve fell before the latter, and thus "Adam found himself in a position that impelled him to disobey one of the requirements of God. . . . He deliberately and wisely decided to stand by the first and greater commandment; and, therefore, with a full comprehension of the nature of his act he also partook of the fruit." He acted understandingly in the matter for Paul says, "Adam was not deceived but the woman being deceived was in the transgression." Thus the fall did not come by chance. "By His infinite foreknowledge, God knew what would be the result of Satan's temptation. . . . Adam and Eve could never have been the parents of a mortal posterity, had they not themselves become mortal. Mortality . . . was an essential element in the divine plan respecting the earth and its appointed inhabitants." "Adam fell that men might be, and men are that they might have joy."

THE ATONEMENT.

Having in mind their idea of the beneficial effects of the fall, we will now be prepared for the Mormon view of atonement. They believe that Jesus Christ came into the world to accomplish two purposes: first, to redeem mankind from the consequences of Adam's transgression, and, second, to save men from the consequences of their own sins.

The first is known as general salvation. "The penalty of the transgression of the law was the death of the body; the atonement made by Jesus Christ resulted in the resurrection of the human body. Its scope embraced all peoples, nations and tongues." (President Taylor in "Ecclesiastical History," p. 98.)

The second purpose is known as individual salvation. The redemption from the consequences of man's own sins is bottomed on conditions, because his agency is a factor in the violation of the law. These conditions constitute the Gospel which consists of faith, repentance, baptism by immersion, and the laying on of hands, or, as the Mormons summarize it, "Obedience to the laws and ordinances of the Gospel."

The Catechism says (p. 40), "No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism." When so much stress is laid upon the ordinance it is but a step to the claim that the ordinance must be correctly performed. Hence it is held "that a man must be called by God, by prophecy and the laying on of hands of those in authority, to preach the Gospel and administer the ordinances thereof," and hence too the greater claim that the Mormon Church alone has the properly ordained officers and the authority of the keys of admission into the kingdom of heaven. Hence the elaborate and highly developed organization of the priesthood, through whom alone salvation can be obtained.

THE PRIESTHOOD.

The Mormons are a nation of priests. Every male among them is eligible. Mormon boys between twelve and fourteen become deacons; between eighteen and twenty a boy may enter the lesser or Aaronic priesthood. If he has performed his duties faithfully until twenty-five or thirty years of age, he may be admitted to the greater or the Melchizedek priesthood. This brings him privileges, prerogatives and powers such as have never been vouchsafed

to mortals on earth before. He has, for instance, complete control of the Holy Spirit and can impart him to any person upon whom he chooses to lay his hands. This power practically makes these Melchizedek priests omnipotent and omniscient. All that the Lord Jesus enjoyed or claimed while here in the flesh of wisdom or power or direct dealing with God, or divine intuition into men's thoughts and hearts, these double priests do not hesitate to claim.

And this wonderful power reaches into the eternal world and is largely increased there, so that what they "bind on earth shall be bound in heaven." Thus they hold the keys of admission into the Kingdom of Heaven. In the other life these double priests claim that they are to become full-fledged gods, will have the privilege of organizing a world of their own, and peopling it, even as Adam the God of this world did.

This Adam-God theory along with the fundamental tenet of Mormon faith, "What God was once we are now, and what God is now we shall be," and which are only applicable in the fullest sense to these Mormon High Priests, lies at the foundation, and makes necessary the doctrine of polygamy, and when this latter doctrine is linked with that of "Celestial Marriage," of which we have more to say in another chapter, you have a priestcraft more dangerous, more sensual and more devilish than any on earth, while at the same time it is more aggressive, energetic and unscrupulous than any that has ever claimed Divine authority and power.

"The power and authority of the Higher or Melchizedek Priesthood is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the Kingdom of Heaven, to have the heavens open unto them, to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father and Jesus the Mediator of the new covenant" (Catechism for Children, p. 66).

"PROXY BAPTISM" OR "SALVATION OF THE DEAD."

The law of baptism is of universal application, because baptism, according to Mormonism, is essential to salvation, and this condition applies to all mankind, living or dead. Nowhere in scripture, says Mormonism, is a distinction made between the living and the dead. Christ's atonement was for all, whoever lived or shall live upon the earth, and the same requirements are necessary to be fulfilled by all, if they would be saved. But the gospel of Mormonism is as yet unknown to many. The millions who died before the gospel was known have claims upon the present members of the church, for these can do a work for those who have gone, which they can't do for themselves, that is, be baptized for them. Baptism for the dead, then, is really a question of the application of the gospel, as they see it, to those who lived when it was on earth, or when, though on earth, it was not preached to them. It is a scheme whereby the good Mormon of to-day may guarantee the salvation of those of his kindred or ancestors who did not have his knowledge of privileges. For if, as they teach, no man can be saved without baptism by immersion at the hands of a properly qualified Mormon priest, it stands to reason that all are lost who have not been thus baptized.

But the heart of the pious Mormon went out to his ancestors, who knew not Joseph the prophet, or his teaching, so the wise Joseph found a method that would not only satisfy the longing for the salvation of the dead in the Mormon heart, but would, at the same time, be a tremendous source of revenue to the church. There was given to the prophet a revelation which said, in the words of Malachi, "Behold, I will send you Elijah the prophet, before the coming of the great and terrible day of the Lord, and he shall turn the hearts of the children to the fathers, lest I come and smite the earth with a curse." "In fulfilment of that ancient prophecy, the prophet Elijah appeared in the Kirtland Temple, on the third day of April, 1836, to Joseph Smith and Oliver Coudery and

delivered to these men the keys or powers of the priesthood, which give to the living the right to do a work for the salvation of the dead, and thus the predicted results of Elijah's mission will be fulfilled." (Mormonism, Its Origin and History, by B. H. Roberts, p. 52.)

The manner in which the ordinances of the gospel may be administered to those who have died is plainly stated, they say, by St. Paul, in 1 Cor. 15, "Else what shall they do, which are baptized for the dead." Hence they reason, that the practice of baptizing for the dead was then known among the Christians. We do know that it was a heresy not in the apostolic, but in the early Christian Church.

The work the living may do for the dead is that of attendance to outward ordinances or temple work—baptisms, confirmations, ordinations, washings, anointings and sealings, all being appointed of course "by revelation and direction of the Lord and all sealed and ratified by the power of the priesthood of God which binds on earth and in heaven." It is required that all such ceremonies be performed in temples, and in the four already built, the ordinances of salvation for the dead by the living and accepted in the spirit world by those for whom they are performed, will make them a potent means of salvation for the dead and of exaltation to the living, since they really become Saviours.

Some idea of the prevalence of this peculiar belief may be gained by figures cited (in Succession to the Presidency, B. H. Roberts, pp. 109-110), "In eight months the number of baptisms for the dead in the one temple in Salt Lake City was 21,750, or about 32,000 per year." At the same rate, there will have been, up to the present time, not less than half a million in this one temple, and probably little less than two millions in the four temples. This will sufficiently indicate the great importance attached to this doctrine by the Mormons, and the very vital place it occupies in their system. To facilitate the tracing of ancestors or obtaining of their genealogies, an up-to-date genealogical bureau is maintained in Salt Lake City, where,

also, for money, a man may find out the records of his ancestors for whom he is to do the work of vicarious baptism. It will thus be seen what an elaborate scheme this is of imposing upon the minds of the ignorant, and since it costs so much per baptism and so much to trace a pedigree, what an immense source of revenue it is to the church. Like the doctrine of prayers for the dead, or the purgatorial system in the Roman Catholic Church, so the Mormon Church has its salvation for the dead in its proxy baptism, and as the former is the secret of the power of Romanism over its followers to-day, so does proxy baptism account for much of the power of the Mormon Church over its deluded victims.

THE MARRIAGE SYSTEM OF THE MORMONS.

In common with the Christian sects, the "Latter Day Saints" in the early years of the church's history regarded marriage as an institution to exist in this world only, and married as we do, "until death doth them part." But this tame kind of marriage law did not satisfy the crafty Joseph. By that most convenient method of Mormon teaching—blaming the Lord for everything, or by the cunning method of causing every desire of his life, wicked or otherwise, to express itself in a so-called revelation, "the saints learned that in celestial spheres the marriage relation exists eternally, and that the pleasing joys of family ties and associations, coupled with the power of endless increase, contributed to the happiness, power and dominion of those who attain the celestial glory. What a revelation was this? Instead of the God-given power of procreation, being one of the things to pass away, it is one of the chief means of man's exaltation and glory eternally. Through it, men attain to the glory of an endless increase of eternal lives and the right of presiding as priest and patriarch, king and lord over his increasing posterity" (Mormonism, Its Origin and History, B. H. Roberts, p. 54); and again, "The eternal union of the sexes in and after the resurrection is mainly for the pur-

pose of renewing and continuing the work of procreation (Key to Theology, p. 180).

This is known as the "Doctrine of Celestial Marriage," perhaps the most Satanic scheme ever invented in the name of religion.

This celestial marriage covenant includes two awful abominations, namely, "Plural Marriage" and "Marriage for Eternity Only," and it is these which make this marriage revelation so repulsive.

The first and chief command of God is, "Multiply and replenish the earth." Besides, plural marriage was commanded by special revelation (see Doctrine and Covenants, p. 463); and in Key to Theology, p. 175, we read: "Indeed, it should be the privilege of every virtuous female, who has the requisite capacity and qualifications, for matrimony, to demand of either individuals or the government, the privilege of becoming an honored and legal wife and mother, even if it were necessary for her to be married to a man who has several wives, or as Jesus said in the parable, to take the one talent from the place where it remains neglected and unemployed and give it to him who has ten talents."

"If plural marriage be unlawful then is the whole plan of salvation through the house of Israel a failure, the entire fabric of Christianity is without foundation."

The Mormons claim that the doctrine has always been repugnant to most of their people, only perhaps one in ten or twelve practising it; but it is still taught and practised as a fundamental of Mormon faith. Smith, the president, preaches it openly, both in United States and Canada. In spite of the revelations to President Woodruff "suspending" the practice and the pledges given the United States Government, a number of the leading Mormons, including President Smith and President Lyman, who is looked upon as his successor, live in open polygamy. Smith lives openly in Salt Lake City with five wives. There is moral certainty that quite a number practice it in Canada, though it is difficult to get legal proof. They

live with one wife here, and have one or more staked out in Utah or one of the Mormon States. Its greatest enemy is perhaps modern economic conditions, which makes the support of several families, except by the wealthy, difficult. It is already practically a "privileged class" distinction.

When this monstrous doctrine is coupled with that of "Marriage for Eternity Only," we have prepared for the Mormon saint a "sensual paradise" hitherto undreamed of. The scheme is that a good Mormon, who has ambitions to become a "God" in the future, and fails to secure on earth in a legal way all the wives he needs for his celestial harem, may have sealed to him in the temple as many women or girls as he wishes, and in the future world he can claim them as his wives. In this way, we are told, Joseph Smith had sealed to him a generous outfit of wives, enough to insure him the very highest rank among the Gods. For your exaltation in the future life depends upon the number of wives and children you possess, at least that is the chief condition.

Surely Mormonism is well called the Islam or Mohammedanism of America!

CHAPTER V.

THE MORMON CHURCH.

Perhaps there is nothing more remarkable to the observer of Mormonism than the cohesiveness of its votaries. Joseph Smith aimed to make the saints a people apart, and he succeeded. The outward expression of this cohesion of the saints is seen in their church organization. It may be said that it is perfect. Even the Roman Catholic system is hardly comparable to it.

There are two orders of priesthood in the Mormon Church, the Aaronic or lesser, and the Melchizedek or higher. In the former order are four primary officers—Bishop, Priest, Teacher and Deacon. In the latter four also—High Priest, Apostle, Seventy, Elder. Boys not yet in their teens are appointed deacons, so that the "officers

of the church" form a considerable portion of the entire membership.

The church is governed by a president, with whom are associated two counsellors. Next in authority stand the twelve apostles, whose calling "is to build up the church in all nations." The seventies are organized in quorums of ninety-six members, priests in quorums of forty-eight members, teachers of twenty-four, deacons of twelve, each quorum has a president and two counsellors.

As we divide a country into congregations and presbyteries, the Mormons divide it into wards and stakes. The government of the stake is modelled on that of the whole church. At its head is a quorum of three high priests, consisting of a president and two counsellors, who have legislative, judicial and executive authority. Under this body is the council of twelve high priests whose powers are judicial. All the high priests of a stake are organized into a committee from which are selected the men appointed to the higher offices of the stake, and the bishopric of wards. Other officers are the stake clerk, the clerks of the high council, clerk of the high priests' quorum and tithing clerk. It is an interesting peculiarity of the Mormon system, that every meeting, whether for prayer, for business, for study, or for any other purpose, has its secretary or clerk, and is fully recorded in the minutes.

The ward, like the stake, is governed by a presidency of three high priests—a president and two counsellors. The president always holds the office of bishopric, and is commonly called bishop. A ward may be of any size, and comprise as many as ten or fifteen hundred.

Two general conferences of the entire church are held in Salt Lake City yearly, one in April, the other in October. At these the general authorities of the church are voted for by the people, and public business is attended to; the popular vote, however, is purely formal, since they always do what their leaders bid. Each stake has a quarterly conference. Each ward has an annual one.

Besides these main organizations are others, which fall

into two main classes: first, boards of education and church schools; and secondly, auxiliary organizations. The object of the board of education is to establish and maintain a system of Mormon schools in which Mormonism shall be taught, in addition to the ordinary secular subjects. The organization has the oversight not only of the public school, but of the universities and colleges, stake academies and seminaries.

The auxiliary organizations are six in number: first, the "Relief Society," which is a succor for the poor and distressed; it has had a long history and has accomplished a great deal of good.

The "Sunday School"—this is governed by a board of twenty-six members, whose duties are the supervision of the Mormon Sunday schools the world over. The Sunday school work and organization is very fine. The ward Sunday school meets in the morning from ten to twelve. There are classes for all ages, from the very young children up to the parents. A good deal is made of the story in the younger classes, while the married women discuss home problems and the care of children, and the married men all kinds of subjects, some of which are neither edifying nor elevating; but whether what is taught is good or bad, the organization and methods are very complete.

Next in order comes the "Young Men's Mutual" and the "Young Women's Mutual Associations," for there is one for each. The purpose of these is generally the study of Mormon theology, literature, history and kindred subjects. A good deal is made of story-telling, musical, debating and reading competitions, while amateur theatricals occupy much of their time in the winter months. These societies meet once each week in the evening, and much interest is taken in them. They are responsible either separately or together for the Sunday evening service, which takes the form of an entertainment, not always of a religious nature.

Then there are the "Primary Associations," conducted by women, with the object of training the children in their

religion and in morality, and also in industrial work; children of both sexes from four to fourteen are cared for.

The last is the "Religious Class." The object of this institution is to supplement the work of the Sunday school, and for those who do not attend the Mormon schools. The leaders of the church felt that five days a week instruction in the public school rather over-balanced the one hour of religious instruction on Sunday, so they determined to make use of the half-hour or more, twice a week, which the Government permits in the public school. The instruction consists largely in training the children in active church work; the study of their religion, leading in prayer, testimony bearing, learning verses of scripture and sacred songs and hymns, etc.

Thus from the earliest age, the Mormon child is instructed in his religion, and cared for. At no period of his life is he neglected. All these departments of the church are, of course, under the direct control and oversight of the church leaders, as are also the amusements and social activities of the whole community.

The missionary system is another branch, and one of the most remarkable of the Mormon work. Over 2,000 missionaries are kept out all the time. It is a kind of conscription service, every male member being eligible, and prepared when called upon to go on a mission, to serve the church at least for two and often for three years.

Thus by this great scheme of organization, the most perfect perhaps in existence, which keeps every member busy, the Mormons are bound and held together. Nor must it be forgotten that the "Elect of the Mormon Church" are members of a secret fraternity. A saint recommended by the bishop of the ward can be admitted to the sacred privileges of the temple, but no other persons whatsoever. The "Neophyte," "going through the temple," witnesses a drama in which a "Modern Parson," God, the Devil, Adam and Eve, Peter, James and John take part. He is invested with certain mystic signs, words and grips, and swears various oaths of secrecy. The ceremonies of the

temple are still regarded by the impreguably orthodox and by the common herd with respect and awe.

THE MORMON BIBLES.

The Mormons are rich in sources of revelation. They possess four sacred books, with some others of nearly equal value. Besides these they have the living oracle, in the person of their president, who has direct communication with the Almighty, who is the mouthpiece of God and whose word is final, though it contradicts all sacred books.

"We consider the 'Bible,' the 'Book of Mormon,' the 'Book of Doctrine and Covenants,' the 'Pearl of Great Price' and the 'Saying of Joseph the Seer' our guides in faith and practice." (Preface to a compendium of the Doctrines of the Gospel.)

"We believe the 'Bible' to be the word of God as far as it is translated correctly, we also believe the 'Book of Mormon' to be the word of God." (The ninth article of Mormon faith.)

The Bible may thus be very imperfect. "Who knows that even one verse of the Bible has escaped pollution as far as to convey the same sense as it did in the original?" Anything, then, in the Bible that opposes their teaching, or conflicts with their ideas, is easily gotten rid of. They use the Bible not primarily as a spiritual instrument, but rather as a weapon for argumentative purposes, in which they are past-masters. They use the same Bible words and phrases as we do, but nearly always with a different meaning. Their methods of interpretation are interesting. "For in the resurrection they neither marry nor are given in marriage," means to a Mormon simply—that you cannot get married in the future world, therefore you must do all your marrying here. "A bishop must be blameless, the husband of one wife," we say "only one," the Mormon "at least one." "If ye were the seed of Abraham, you would do the works of Abraham" and the works of Abraham means "raising a family by a number of dif-

ferent wives." "Jesus baptized not, but His disciples." He baptized "only" his disciples. But to us there is but one God" (1 Cor. 4), i.e., "pertaining to us," meaning, of course, that although there are many gods, there is only one with whom we have to do, namely—the God of this world, "Adam." "I looked and lo a Lamb stood on Mount Zion and with him an hundred and forty-four thousand, having their names written in their foreheads" (Rev. 14). "Their fathers' name bless me that is God: Well done for Mormonism—144,000 Gods among the tribes of Israel, and two living Gods and the Holy Spirit for this world! Such knowledge is too wonderful for men unless they possess the spirits of Gods" (Doctrine of Deity, p. 253).

It is probably true that the Bible is being gradually more used than the "Book of Mormon" as education spreads, but it is used as we have seen in a most narrowly literal sense, verses being culled and used as proof texts, regardless of the meaning of the context or of contradictory passages.

The "Book of Mormon" is very appropriately called the Mormon Bible, because it gives its name to the people who accept it, the "Mormons," and in a peculiar way lies at the foundation of the Mormon Church. Its friends claim that it has several advantages over our Bible, first because it is the Bible especially designed for the Western continent, which is the promised heritage and future Zion of the Mormon people, and secondly because it announces the doctrine of "Present Revelations," which gives the divine sanction to the claims for the other three books mentioned above. It is supposed to contain the translation of the hieroglyphics found on the "gold plates" which Joseph the Prophet claimed he discovered. It contains an account of the origin and history of the ancient people of this continent. It traces their connection and relationship with the Jews, a conception which at that time, 1830, held sway, but which has long since been exploded. It also gives an account of the supposed appearance of our

Saviour on this continent, and of the establishing of His church with all the rights, privileges and blessings enjoyed by the people of the Eastern continent. The whole book is a strange conglomeration without any scientific basis. There are two theories as to its origin—the Mormon one, and the Gentile one. The latter, to say the least, is the more reasonable and likely, and savors less of the miraculous, the mysterious and the incredible.

The second "Mormon Bible," perhaps the most highly prized, is the "Book of Doctrine and Covenants." It contains the many revelations of the founder of the church, with the addition of some others, and is supposed to proclaim to the world that God still has a source of "living revelation," that he still speaks through his prophets, and that these being more modern revelations, they not only supplement but supersede the Bible itself.

The third of the "Mormon Bibles" is the "Pearl of Great Price," which is supposed to be a translation of some ancient records that had fallen into the prophet's hands from the catacombs of Egypt. It comprises the "Book of Abraham," written as they claim by the ancient patriarch's own hand, and the "Visions of Moses." It is an effort to give ancient authority to some of the leading doctrines of the Mormon Church, such as the idea of many gods and the doctrine of polygamy. The test to which Bishop Spaulding submitted this book in his booklet, "Joseph Smith, Jr., as a Translator," published in the fall of 1912, not only created a tremendous sensation in the Mormon Church, but has probably undermined forever the faith of many in the book itself, if not in the prophet's honesty and supernatural ability.

CHAPTER VI.

SUMMARY AND ESTIMATE OF MORMONISM.

Three classes of people compose the Mormon Church—the ruling class, the dependent class and the deluded class. The "Ruling Class" is made up of the high priests of

the system, and include the whole Melchizedek priesthood. As can be seen from what has been already said regarding the priesthood, these men are in it for what they can get out of it, of power, position, influence and wealth.

The "Dependent Class" include all those who are more or less indebted to the system, and are dependent upon it for a living. The one, say, is a cabman on the streets of London. He is induced to leave, by a promise of a farm and a home in Utah, or some Mormon settlement. His passage is paid out. When he arrives in this country, he is given a quarter section and perhaps an outfit. He has to sign notes for his passage money and the price of his farm. As long as he continues to pay his tithes regularly, everything goes well. But when he refuses, or gets a little independent of church control, the payment of the notes, with accumulated interest, is demanded. He generally goes back to his tithing.

The other is a business man. His business is carried on by the sufferance of the leaders of the church. As long as he submits with good grace to their dictation, and remains a good and faithful Mormon, all goes well. But if he weakens in the faith, or shows his independence, trade dwindles and in a few months he is crushed out. How? No one knows. But it is effective. He generally stays by the church.

The "Deluded Class" make up the large body of the Mormons. They have been brought up in the system. They have received Mormon instruction. They have never known anything else, consequently do not know any better.

Along with these, there are those who are converts to the faith and are brought in from other lands. They are largely ignorant and illiterate, and are dazzled rather by the promise of material prosperity than by any religious impression. They belong to that class who want their religion ready-made for them, and are ever ready to submit to any crafty religious leader, who will do their religious thinking for them, and exercise authority over them. It is a curious fact, that while a few of the Mor-

mons brought up in the faith are clever and fairly well educated, there is not one educated Gentile convert in a hundred.

WHAT, THEN, IS MORMONISM?

(1) It is a great "*Commercial Institution*." Zion's commercial institution is the greatest in the world. Because of this, many are held to the system by economic considerations. The purchase by the church of tremendous blocks of land to be let out to her members on the tithe basis is an ever increasing source of revenue for the church, and adds to her dependent class.

(2) It is a great "*Social Institution*." Perhaps it is here that the church secures her strongest hold. They have recognized that if they are to hold their young people they must hold them along social lines. All the social activities of a Mormon community are under the direct control of the church, and any revenue accruing therefrom goes into the funds of the church. Dancing is their chief method of amusement and is regulated as to time and place by the church authorities. Dances are held in the ward meeting houses when there is no other convenient place. At these dances, all ages are represented. Dancing classes are held for the very young children from six to ten. At some of these dances in the less central meeting houses, the conventions are not strictly observed, but as a rule they are fairly well conducted.

(3) It is a great "*Political Institution*." It is said that the Mormons can already manipulate the politics of five of the States of the Union, and exercise great influence in as many more. When necessary, the vote can be almost absolutely controlled by the church. It has been asserted in the public press, and never successfully contradicted, that no one has ever been elected to any important office, and no legislation passed in Utah, that was not indorsed by the church. In 1915, the people of Utah elected a prohibition legislature, which passed a prohibition law, but the governor under the influence of the

church vetoed it. The hierarchs liked the big profits which came to the church from its liquor sales. Up till recently the church owned the largest hotel with the biggest bar, and the largest liquor wholesale distributing store in the State. In other States as well as in Alberta, the church is lined up behind the prohibition movement.

(4) Lastly, it is a "*Religious Institution*." I put this last because I believe it is in many ways the least and last of all. The Mormon religion is an unspiritual and unreasonable system. Their theology is grossly materialistic, as we have seen. There prevails throughout the system a lack of idealism, and of appeal to the more lofty, delicate and divine elements in man's nature. Such virtues as honesty, neighborliness, church loyalty and industry are common, far more common than most Gentiles care to acknowledge, but the higher religious virtues and graces are largely wanting. The Mormon has no reverence or even respect for places. There are little or no outward signs of a sense of worship, even at their Sunday services.

The Mormon is on familiar terms with the Deity, and regarding himself as a younger brother of the Almighty, specially favored, he is tempted to self-complacency and arrogance. He is in fact extremely well satisfied with himself and all that is his. The less education he has, the more confident he feels, that what he does not know of religion is not knowledge. While he fears the Gentile, he looks down upon him.

A sense of the infinity of the Divine, of the power of prayer, the rapture of adoration, and the awful and unspeakable sublimity of the unseen and eternal, and all such experiences, find no expression in the Latter-day religion. A Mormon mystic would seem a contradiction of terms.

Outward form is substituted for inward grace. Secret prayer, love for the Bible, real devotion to Christ and concern for the lost and perishing is almost entirely wanting in Mormon religious life.

Mormonism and true Christianity are at the antipodes. While they make use of the same Bible terms and phrases

as we do, to them they mean something entirely different. There is not a fundamental of Christian teaching believed by the Mormons as we believe it. No two systems could be farther apart in their spirit, their motive and their central thought. The centre of the Christian system is the Lord Jesus Christ. The centre of the Mormon system is the "Ego," the I. Christianity humbles, Mormonism exalts; Christianity crucifies, Mormonism pampers. Mormonism reverses every Christian process. It is little wonder that the "Parliament of Religions" refused to receive its delegates, giving as their reason, "It is not a religion, but a vice."

WHAT CONSTITUTES ITS APPEAL?

From what has been said, it can readily be seen that Mormonism presents an appeal to men from all sides. There is the religious appeal, the appeal to human conceit, to the social instincts and to the animal passions.

Its appeal to many from its "Religious" side is not weak. The preposterous claims of its founder and leaders has a fascination for many. And for a man who does not think, and who wants his religion ready made for him, it is the most satisfying religion in the world.

To very many also the "Social" side of Mormonism makes a strong appeal. Here they find a system that largely despises the "clique," and in social life at least recognizes that all men are free and equal. Rich and poor, high and low, in the church, mingle freely together at their social gatherings. The poor, ignorant Gentile convert finds himself at once ushered into the warm, friendly atmosphere of a genuine social fellowship, of which he is made to feel that he is a part, and in which apparently at least there is no distinction. What that means to men and women who have been almost social outcasts amid the great centres of population in the old land from whence they have come, can be better imagined than described. In most instances it succeeds in making them the devoted followers of the church for life.

But Mormonism's immense appeal to "human conceit," to our love of position and power, and to the extreme gratification we all naturally feel in distancing everybody else, as well as to the coarser animal passions, is perhaps its strongest feature. This is especially to be seen in their "Doctrine of Man," in their "Priesthood," in their "Missionary Work," for success here means position and power in the church, in their extravagant claims, and in their practice. One does not hesitate to say that there is no political office in the country that offers larger opportunities for power, wealth and ambition, than do the high places of the Mormon Church. Both its system of government, and the blind obedience it imposes upon its devotees, offer tempting openings to unscrupulous and sensual men.

WHEREIN LIES THE POWER OF THE MORMON CHURCH?

Perhaps the strongest hold the Mormon Church has upon its victim lies in what is known as the "testimony," which every good Mormon is supposed to have experienced. The confirmation of every Mormon disciple exercises a great influence over him. "The ceremony begins with a sermon on the solemnity of the occasion, the vast importance of the step he is taking, and the new responsibilities he is about to assume. Then two or three strong, vital men place their hands upon his head, after he has been wrought up to nervous excitement by this and other impassioned appeals, and weakened perhaps by internal conflict. They tell him by what he may recognize the entrance of the Spirit. He will, they declare, hear a voice, he will see an angel descending from heaven, or more frequently he will feel strange tinglings go through him. Then the elders begin to pray, their hands still resting on his head. Soon to his excited imagination a voice is heard or a celestial form appears, while through his frame curious pricklings and shivers run.

Hypnotic suggestion begins its work, and being charged with animal magnetism from human batteries, he often

sees what it is willed for him to see. This experience is called their "testimony" and a vast amount of exposed hypocrisy and evidence of fraud are needed to shake the belief of the convert that the Spirit has not entered him. Thus the Mormon is a man who knows he knows, for he has had a witness that the Spirit has entered him, and that his church is the only true church, and that Joseph Smith was a Prophet of God. "Brother," said a Mormon elder, "don't I know I received the Holy Ghost? Why I felt it clear down to my toes!"

The second strongest hold lies in its "*Proxy Baptism.*"

What is the secret of the power of Romanism over its people? Why its "Prayers for the Dead," and she can exact all kinds of money, holding out the hope that something can be done for the dead departed. So the Mormon Church has its salvation for the dead in its proxy baptism, and her deluded victims are taught to believe that if in this way they are the means of saving their ancestors, "they will stand among the saviours of men and shine among their kindred who are redeemed, like glorious suns in the heavenly constellations," while incidentally it becomes a tremendous source of revenue for the church.

Again there is "*The Secret Temple Rites.*"

As has been already said, Mormonism is a secret society, and everything that tends to hold any other secret and fraternal organizations together obtains here in an intensified degree, because linked with the religious system. These secret temple rites and ceremonies exert a vast power over its followers and is still regarded by the ignorant and the very orthodox with respect and awe.

And lastly but not least, the power of the Mormon Church over its people lies to a large extent in the "*Definiteness of its teaching.*"

There is little that Mormonism does not claim to know, both as regards this life, and the life to come. It answers all an ignorant man's questions. It can tell him whence he came, why he is here, whither he goes, and what shall befall him in the future. It is delightfully definite regard-

ing everything. There is no mystery in the Mormon religion, and there is nothing either in the Bible or elsewhere it can't explain. Said a Mormon woman to the writer, "Mormonism satisfies me, it answers all my questions."

It will thus be seen that in Mormonism we face not a theory but a condition; not a mere religious sect, but a powerful anti-Christian organization; and the question is, how best can we meet it?

There is the "Antagonistic Method"—open denunciation from platform and pulpit. Hold them up to ridicule, expose their absurd teaching and still more absurd and degrading practices. This method has been found of little value. The Mormons welcome it as a means of advertising.

Then there is the "Legal Method"—legislate against them. The example of the United States Government proves the worthlessness of this. The Mormons cry persecution, and many people sympathize with them. However, two things might be done. First, that everything secret or hidden that goes in the name of religion, be compelled to be revealed, and secondly, a law should be passed prohibiting open and flagrant adultery and polygamous cohabitation.

And lastly there is the "Christian Method"—treat kindly, live the life among them, be neighborly, but at the same time positively uncompromising and aggressively missionary. Preach and teach the great truths of the Christian faith and avoid as far as possible polemics and denunciation. Seek to show them both in life and doctrine a higher truth than they yet know. The church's deliberate and consistent object ought to be, not to win over stragglers from the Mormon faith into our own fold, but radically to uplift the whole Mormon religion towards Christianity; not only to convert individual Mormons, but forthright to convert Mormonism. The preaching and teaching of a more reasonable and spiritual faith will put to shame the old Mormonism and bring about a more liberal, intelligent and reasonable type, approaching in

some ways at least the great principles of our common Christianity.

CHAPTER VII.

MORMONISM IN ALBERTA.

--- All interested in the work of the Christian Church are anxious to know about the Mormons in Canada, and particularly in Southern Alberta. The census of 1911 placed the Mormons in Canada at 15,971. Their growth during the decade was 9,080. After a careful examination of the census in relation to the fifteen leading denominations of Canada, we find that this is not a very large nor an alarming increase for each of the latter surpasses the Mormons in the percentage of increase in relation to the total population. Of this total number in Canada, about two-thirds, or 9,793, live in Southern Alberta.

This increase in population is accounted for, first by immigration, and secondly, by natural increase. During the decade, there has been a fairly steady flow of these people from Utah and the Mormon States. These are largely the descendants of polygamous families, born and brought up in the faith. A few, however, have come directly from the Mormon recruiting grounds of England, Scotland and Northern Europe. The remainder is almost entirely due to the natural increase, for that always means much in a Mormon community, and is the pride and boast of the mormon parent.

The numerous army of children in these Mormon towns is ever the occasion of remark by those who come in from other communities. The old town of Stirling, which is almost entirely Mormon, and, as a result, perhaps the deader, most out-of-date, and most unprogressive town in the Dominion of Canada, boasts of an average family of seven children, and Raymond and other Mormon towns have nearly a like population.

Apart from these two sources of growth, their increase is simply nil. During the writer's two years' stay in the largest Mormon town in the Province, two ignorant young

men of rather doubtful character were the only converts to Mormonism from outside sources, and these joined the church for purely material reasons, one in hope of securing a wife, and the other to save his job in the sugar factory.

It is thus seen that contact with Mormonism, as it is seen in Southern Alberta, practically excludes converts to the faith. But while this is true, we have no reason to believe that this holds good throughout the Dominion. While there is not a great danger that many will succumb to Mormon influence by living among them or in their midst, there is serious danger from their widespread missionary propaganda throughout Canada, that many will be influenced by their teachings and methods, not discovering until too late what Mormonism really is, or stands for. For Mormonism at a distance, or as propounded and explained by a smooth-tongued, self-deceived Mormon elder, is a very different thing from Mormonism as it is really seen or as it is practised in Southern Alberta. Many English converts have remarked to the writer "that Mormonism is a very different thing in Southern Alberta from what it was or seemed to be in England."

The church needs to watch Mormonism, as it does any other great commercial and political corporation or combine, but it has no need to fear it. It must, however, see to it that its doctrines are combatted, that the crude sensualistic teachings of Mormonism are made public and that people are warned of the danger of submitting themselves to a self-constituted priesthood, more dangerous than any on earth.

Many writers have said much, and written at length, regarding the wonderful material prosperity of the Mormon settlements of Southern Alberta. From a close observation and knowledge of these people, the writer has no hesitation in taking exception to this common and erroneous conception, but is compelled to make this statement, that upon the whole the Mormons are not good farmers, that they are far from being a progressive people, and that they do not compare, man for man, with the vast

majority of non-Mormons who have settled in Alberta. In proof of these statements, one has only to mention a few facts. Their system of living in towns and villages and not on their farms, while a wise policy on the part of the church, is a very bad one from the standpoint of the farm. The evidence of this is seen on every side. As a result, farming operations are carried on in a very desultory and slipshod manner. Nowhere in Alberta are the weeds in such evidence as in the Mormon communities, and nowhere will one find a larger proportion of poverty-stricken homes, filled with ragged, half-fed children, enjoying little or no modern convenience.

Indeed, the Mormons are rightly blamed for sowing the whole of Southern Alberta with weeds, through their careless farming methods. This statement is true also when you consider the growing of sugar beets. The Raymond sugar factory has proved to be a huge business failure, notwithstanding the Government bounty continued for many years. It is now about to be dismantled or removed to some part of the United States. Indeed it has only been kept running at the rate of two or three weeks a year by the efforts of the sugar company, assisted by imported Belgian labor. The Mormons in Alberta have never taken kindly to the raising of sugar beets, no doubt because of the labor necessary, and the lack of business enterprise amongst them. Indeed, had it not been that many of the Mormons were the pioneers of Southern Alberta, and came into this country in the early days and received much land for little or nothing, there would be scarcely a well-to-do man in the Mormon territory to-day.

That these assertions are borne out by the facts is well proven by a statement made by the Canadian president of the Mormon Church on November 17th, 1913, after an average harvest. He said, "that about \$70,000 represented the amount of the tithes of the Mormon residents of Canada." When you consider that there are, according to the last census, nearly 10,000 Mormons in Southern Alberta alone, this amount represents only seven dollars

per member, and this is supposed to be a tenth of the income of the people. Thus, these people are not as progressive as might be supposed from the many reports of their agricultural prosperity. Indeed, it is the wonder of the writer, after a visit to many Mormon homes, that a large percentage of these people have anything to give the church at all. But whether the amount is little or big which they earn through the year, the church has the method of bleeding them of all that remains apart from the bare necessities of life, and very few of them get more than these.

In October of 1913, the president of the Mormon Church, Joseph F. Smith, visited Southern Alberta for the purpose of dedicating the site for the first Mormon temple on British soil. The ceremony took place at Cardston, which is now known as the temple city, and here is being erected a magnificent structure, rivalling that of Salt Lake City.

During the visit, the president was taken for a motor ride on a tour of inspection around the surrounding country. He was much struck with the beauty and fertility of the land, which comprises the great Blood Indian Reserve, and was reported to have said, "It makes me feel bad how our government treated the Indians, but this land we will pay for. We won't begrudge any money they ask for it. The land is worth it." From the above statement, made by the head of the Mormon Church, it would seem that they intend if possible to obtain possession of the Blood Indian Reserve. If they should succeed in this purpose, they will be in possession of a huge tract of land of the very best quality. This reserve is the only great portion of Southern Alberta not in their possession, and the only obstacle in the way of their becoming owners of this land is the consent of the Indians. Money will certainly not bar the way, and once having obtained possession of this, they will then be owners of practically the whole of Southern Alberta south of the main line of the C.P.R. running through Lethbridge and west of the line to Coutts.

on the international boundary. They have already purchased 122,700 acres of land west of Cardston, much of which is already settled by Mormon families brought in from Mexico or some of the Mormon States, while the remainder provides range for thousands of horses and cattle owned by the church.

It is the settled policy of the Mormon Church to invest in such large purchases of land, divide it into quarter sections and settle a Mormon family thereon. They sell them the land at the original price paid for it and the church thereafter collects 10% of all profits made by the occupiers perpetually. This is the universal Mormon system, and accounts in a large measure for the financial success of the church.

The Mormons, however, are not confined to the part of Alberta above mentioned, but they are gradually extending their settlements north and east, until there are now large settlements east as far as Grassy Lake and north as far at least as Calgary. The whole Mormon community of Alberta is divided into two stakes. Raymond is the centre of the Taylor stake, which embraces nine wards, and includes Magrath, Lethbridge, Tabor and Grassy Lake, while Cardston is headquarters for about fifteen wards scattered from the international boundary to Calgary and called the Alberta stake. Heber S. Allen is president of the former and Edward J. Wood is president of the latter.

CHAPTER VIII.

MISSIONS AMONG THE MORMONS.

The present outlook as to the mission work is not altogether an encouraging one. The truth is that up to the present little real missionary work has been done among the Mormons of Southern Alberta. It is true that the Presbyterian Church has had a missionary stationed in the larger Mormon towns, and the English Church also have quite an extended mission in the south country, but it must be understood that these are not in any real sense missionaries to the Mormons, but rather to the non-Mormons in

Mormon communities. The efforts of the missionaries are almost entirely confined to this class, and they have little, if any, time to spare for any real Mormon mission work. It is no small nor unimportant work to keep in touch with the scattered Protestant people in any one of these large mission fields. It is a work that must be done and continued, for our brethren amid the depressing atmosphere of Mormonism have a claim upon us that cannot be ignored.

Our church has been a pioneer in this mission work in the south, and has rendered timely and most valuable service to these people. But, while this is so, the church at large must know that there has been no systematic, well-ordered attempt by any Christian church to conduct a real live missionary venture to the Mormons themselves in Southern Alberta.

It is true that the maintaining of a number of consecrated men and women in the centres is bound to have some effect on the minds and morals of our Mormon brethren, and the preaching of the gospel in as many centres as possible means something even if few of the Mormon people ever hear it. Yet, it is quite evident to all who have worked in a Mormon mission field, that these half-hearted and indirect attempts to reach these people have had as yet little or no visible results, and can only help a very little to solve the difficulties of the Mormon missionary problem.

The peculiar difficulties of the Mormon mission field, and the abnormal conceit of the Mormon leaders, both as to their teaching and claims, when properly understood, will cause the church to realize that her present Mormon mission policy must undergo a radical change, that she must not only man these fields with the best men available, but also pay them to remain by the work as long as possible, for it takes at least two years to understand these people, and to know how best to deal with them; but more, she must supplement this regular pastoral work by an active colporteur evangelistic mission, which might reach every Mormon home and family in the Province. In this

way, by an abundance of suitable literature, public gospel service, lantern-slide exhibitions, personal contact, and house-to-house visitation, she must teach these people what they do not know, and will not trouble themselves to go to hear, namely: the great facts of Christianity—what the Christian Church has done and is doing in this and other lands—and bring directly to them the true gospel of the Son of God.

Mission work, to be a success among these people, must follow the methods as nearly as possible of the Mormon missionaries themselves, and by personal solicitation and house-to-house canvass carry the truths of the gospel to these deluded people.

This is the only method whereby a large percentage of these people can be reached, for there are growing up in Southern Alberta conditions similar to those in Utah, where there are hundreds of Mormon towns, in many of which a gospel sermon has never been preached. The writer could name at least six small towns in Southern Alberta of 200 population and upwards, in which, as far as we know, there is scarcely a non-Mormon, and in which, at the present time, there is no Christian service being held. These people will remain in heathen darkness, and continue to rear children to be as innocent as themselves of any true religious knowledge, if the church does not, in some such way as above mentioned, carry the gospel directly to them.

The church must make a new departure in her missionary policy. She must venture out on new lines, introduce new methods or else acknowledge her work among the Mormons a failure. The Home Mission Board and the church leaders must be seized with the importance of this work, and its peculiar difficulties. They must learn that the Mormon mission field is the most difficult mission field in the world from the standpoint of practical results, and if the Mormons and their missionary propaganda are not to become a real menace to Alberta, and to the Dominion as a whole, they must be prepared to spend more money

and send in more men, and introduce such methods as will make the work of the church bear directly upon the people. The present indirect policy is not solving the problem, and never will, until it is supplemented by such methods as will make our mission work a real, live, aggressive, active missionary campaign to the Mormons themselves.

THE REORGANIZED CHURCH.

Permit me before closing to direct the reader's attention to a few facts that are not generally known. The Mormon Church is not one and united as the many Mormon elders would have us believe. There have been as many as twenty different branches of this so-called church during the eighty years of its existence. Many of these have ceased to exist, but there remains at least two kinds of Latter Day Saints with which we in Canada have to do.

There is the Brighamite or Utah Church, which accepts the name Mormon and will usually, not always, answer to that name; but which prefers to be called "The Church of Jesus Christ of Latter Day Saints." These inhabit the inter-mountain region extending from Mexico to Alberta, and their chief stronghold in Canada is Southern Alberta. They number some 500,000 members and are by far the strongest and most aggressive branch of the Latter Day Saints. They believe in, still uphold, and practice when they can, both proxy baptism, or baptism for the dead, and polygamy, or plural marriage. Their present president is "Joseph Fielding Smith," nephew of the founder of the organization, who lives openly in Salt Lake City with five wives, in defiance, as he himself has said, of "both the laws of God and man."

The other chief body of these strange people is what is known as the "Reorganized or Josephite Branch." These people have been under the presidency of "Joseph Smith," a cousin of the already mentioned Joseph F. Smith, leader of the Utah Church, but a son of the original founder and prophet of the church. On December 10th, 1914, this man died, and was succeeded by his son, "Frederick M. Smith,"

who now rules the destiny of these people. He lives in Independence, Missouri, and his followers number probably less than one hundred thousand, and are scattered over many States and Provinces. There are congregations of this church in Toronto, Winnipeg and Calgary, and probably other centres in Canada.

This branch of the church repudiates the name Mormon, and refused to be recognized as Mormons, but lays exclusive claim to the term "Latter Day Saints." They teach neither polygamy nor proxy baptism, and claim that the founder of the church never taught any such doctrine, but that these were introduced into the Utah Church by Brigham Young. There are many other minor points of difference. This branch is organized on the same principles as the original church, makes use of the same Mormon Bibles, and indeed claims to be the true and only Church of Jesus Christ of Latter Day Saints. They send missionaries among the Utah Mormons, while these in turn call them the apostate branch of the Mormon Church.

It is well to keep in mind the difference between these two kinds of Latter Day Saints or Mormons, so that one may not be imposed upon by the Utah branch, which upholds and defends polygamy, or wrongly accuse the missionary of the Reorganized Church of teaching the same, when, in all fairness to him, be it said, he has ever declared the doctrine of polygamy to be a sin against God, a crime against humanity and repulsive to good society everywhere.

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